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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR

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WM. LLOYD GARRISON, EDITOR.

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[From the London Patriot.]

AMERICAN COLONIZATION SOCIETY.

MR. GARRISON'S SECOND LECTURE.

Agreeable to adjournment, a meeting was
held at the Rev. Thomas Price's Chapel, Devon-
shire square, on Tuesday evening, June 11,
1833, (JAMES CROPPER, Esq., of Liver-
pool, in the Chair,) at which

Mr. WM. LLOYD GARRISON, the Agent of
the New-England Anti-Slavery Society, in
proceeding to complete his examination of
the principles and measures of the American
Colonization Society, observed, that on the
preceding evening he had shown, from the
publications of the Colonization Society, that
that Society originated with those, who held
a large portion of their fellow-creatures in
worse than Egyptian bondage; that it was
generally supported by them; and that it was
under their entire control—that not one of its
officers and managers had emancipated his
slaves, and sent them to Liberia—that the
Society regarded slave property equally sac-
red with any other—that it was solemnly
pledged not to assail the system of slavery, or
in any manner meddle with the question of
negro emancipation—that its exclusive object
was, to colonize the free people of color on
the coast of Africa, or in some other place—
that the Society was the active and bitter en-
emy of immediate abolition—that it maintained
that no slave ought to receive his liberty,
except on condition of instant banishment
from the country; and that it regarded all at-
tempts to increase the number of free colored
persons in the United States as unnecessary,
premature, and dangerous. He (the Lectur-
er) had also shown that, since the organiza-
tion of the Society, in 1816, the slave popula-
tion of the United States had increased more
than six hundred thousand, and been reduced
less than 1,000 by the Society; that the Soci-
ety, with all its resources, and its great popu-
larity, had removed in sixteen years only the
increase of a single fortnight; and that it had
induced the enactment of laws, in nearly all
the slave States, prohibiting the emancipation
of the slaves on any other condition than that
of expulsion from the southern territory.—
From a dispassionate and careful investigation
of the subject, he (Mr. G.) saw no reason to
doubt, that if the Colonization Society had
never been organized, instead of there being
only 330,000 free people of color in the Uni-
ted States, there would now have been nearly
double that number.

It now remained for him to show, that the
Colonization Society was the apologist and
friend of American slaveholders—that its ten-
dency was to make the slave system secure
and lucrative—that it was unanimously reprob-
ated by the free people of color—that it was
nourished by fear, selfishness, and prejudice—
and, finally, that its mode of civilizing and
Christianizing Africa was preposterous and
cruel.

Each of these charges was established by
the Lecturer, in the most conclusive manner,
at considerable length.

In answer to the inquiry—How does the
Colonization Society tend to increase the value
of American slaves? he replied, clearly
that—the value of property depends essentially
upon its security. In proportion to the diffi-
culty and hazard of retaining it, is its depre-
ciation. The residence of 200,000 free peo-
ple of color in the slave States, puts in ex-
treme jeopardy the existence of slavery, and
renders more and more insecure property in
slaves, amounting in value to more than
\$120,000,000. Their entire transportation,
therefore, or any considerable diminution of
their number, must tend directly to raise the
value of this immense property.

Again—the drain opened by this Society
for the excess of increase of the slave popu-
lation beyond the occasions of profitable em-
ployment, is an admirable contrivance to in-
crease the value of the mass which remains
behind. In the Fifteenth Annual Report of
the Managers of this Society is the speech of
the Hon. Mr. Archer, of Virginia, in which he
says:—“After the present class of free blacks
had been exhausted, by the operation of the
plan of the Society, others would be supplied

for its action, in the proportion of the excess
of colored population it would be necessary
to throw off, by the process of voluntary man-
umission or sale. This effect must result in-
evitably from the depreciating value of the
slaves, ensuing their disproportionate multi-
plication. The depreciation would be reliev-
ed and retarded, at the same time, by the pro-
cess. The two operations would aid reciprocally,
and sustain each other, and both be in the
highest degree beneficial. It was on the
ground of interest, therefore, the most indis-
putable pecuniary interest, that he addressed
himself to the people and legislatures of the
slaveholding States. Here the object and
tendency of the Society are frankly and com-
prehensively avowed.

Again—this drain puts a preservative check
upon the rapid growth of the slave population,
and is throwing the balance of physical power
more and more heavily into the scale of
oppression. It is obvious, then, that as the
slaves rise in value, (either by removing their
surplus population or the free blacks,) the
more unwilling their masters will be to give
them up, and the more strongly will the hand
of avarice grasp them by the throat. As the
power of the oppressor increases over his vic-
tims, the more proud and relentless will be his
sway over them.

But how does the American Colonization
Society injure the free colored population of
the United States?

By inflaming and eternizing prejudice against
their color.

By rendering the community less willing to
give them employment, that they may be in-
duced to remove to Liberia.

By maintaining that they can never be el-
evated, enlightened, or happy, in their native
land, and thus crushing all their hopes of bet-
ter days to come.

By discouraging every effort to lift them up
from their low estate, in consequence of its
detestable and constantly reiterated asser-
tions, that a physical distinction must make
the effort abortive. The language held by
the Managers (vide the Fifteenth Annual Re-
port, pp. 16, 17,) is as follows:—“Causes, be-
yond the control of the human will, must pre-
vent their ever rising to equality with the
whites.” “The Managers consider it clear
that causes exist, and are operating, to pre-
vent their improvement and elevation to any
considerable extent as a class, in this country,
which are fixed, not only beyond the control
of the friends of humanity, but of any human
power. Christianity cannot do for them here,
what it will do for them in Africa. This is not
the fault of the colored man, nor of the white
man, nor of Christianity; but an ordination of
Providence, and no more to be changed, than
the laws of nature.” (!!!)

Lastly—By slandering them in the most
cruel manner, representing them as nuisances,
vagrabonds, more degraded and miserable than
the slaves, the wild stirrers up of sedition, &c.
&c. [And yet these are the creatures to civil-
ize and evangelize Africa!!]

As the exclusive object of the Colonization
Society is, the removal of the free people of
color, every one must naturally be anxious to
learn in what estimation it is held by this un-
fortunate class. The Lecturer said he would
read some of their sentiments, as expressed in
a multitude of public meetings within the last
two years.

The CHAIRMAN.—When Mr. Garrison has
finished this branch of the subject, I think it
would be advisable to give the Rev. N. Paul,
a free man of color, an opportunity of stating
what he feels with regard to it.

Mr. GARRISON then proceeded, and read a
great number of resolutions, which had been
passed by the free people of color, in numer-
ous cities and towns in the United States, all
expressive of the deepest abhorrence of the
Society, and of their unanimous determination
never to migrate to Africa.

The Rev. N. PAUL then rose and said—
There is one circumstance that has struck my
mind with peculiar force, and that is, the at-
tempt which has been made by the Agent of
the Colonization Society to throw public odi-
um upon the character of Mr. Garrison. All
that I have to say is simply this—the name of
William Lloyd Garrison stands identified with
the liberties and privileges of the people of
color in the United States. (Applause.) It
has been said that Mr. Garrison was convict-
ed of a libel, and was consequently thrown
into prison. I might say that a greater than
Wm. Lloyd Garrison was also said to have
been convicted of a libel. Our Lord and Sav-
iour Jesus Christ himself was convicted of a
libel before the Jewish Sanhedrim, and was
condemned to death. I know that the mis-
sionaries in Jamaica have been imprisoned,
and I know that there are others who have
been convicted of libels. But it has only serv-
ed to elevate them so much the higher in the
estimation of every man who is contending
for the equal rights and privileges of his fel-
low countrymen. It has been so in regard to
Mr. Garrison. True it is, that he has been
thrown into prison, and was confined there
forty-nine days. Why was he cast there? It
was because he had the boldness to come for-
ward, and plead in the cause and on the be-

half of our suffering brethren in the United
States of America. (Cheers.) And be it re-
membered, that although he has been in
prison, yet Daniel's God was with him there,
and Daniel's God has brought him out again.
He has been in the furnace of affliction, but
the form of the fourth has been with him, and
the smell of the fire has not passed upon his
garments. (Cheers.) He stands infinitely
higher in the estimation of the colored people,
and in the estimation of their friends, than any
of those who come forward to vindicate the
cause of the American Colonization Society.
And let me say before this audience, that the
name of William Lloyd Garrison will be cher-
ished in the minds of the colored people, even
down to the latest posterity, and when the
names of those who are vindicating the cause
of the Colonization Society will be cast into
eternal oblivion, or will only be remembered
that they may be cursed. (Applause.) In
regard to the views which the colored people
entertain relative to the Colonization Society
(I speak particularly of the free colored peo-
ple,) I can do no more than confirm the senti-
ments which have been expressed by my wor-
thy friend, who has addressed you. This Soci-
ety has been in existence, I believe, for
about seventeen years; and at the moment it
was organized, the colored people came for-
ward in a body, and said to the Society—“We
do not wish to go to Africa; we consider this
as our home, as the land our nativity.” But it
has been objected, that it was not the home
of the coloured man; on the contrary, that Africa
was his home, and America the home of the
white man. But we have asked our oppo-
nents, those who have thought fit to make the
assertion—What is it that has given to the
white man a prior claim to the soil? (Cheers.)
Was it because they went to the U. States of
America, and, instead of inculcating the pure
principles of the Gospel of Jesus Christ, they
exerted their influence and their physical
power in destroying the original inhabitants
of the country? Was it because they found
that they could not reduce the Indians to a
state of servile bondage, and therefore almost
exterminated them, and reduced them to a
mere remnant? Has this given them a prior
claim? If it has, we submit to them, and we
say that they are entitled to credit for what
they have done, and for what they are still
striving to do, namely, to persecute and to
drive them beyond the Mississippi. (Hear,
hear, and cries of shame!) But if they con-
tend that the struggle during the revolution,
which separated that country from this, has
given them a prior claim, we deny that claim,
because in that struggle (Oh, be it remem-
bered!) complexion was entirely out of the ques-
tion (cheers); the black man was then consid-
ered as good as the white. We were all
brethren—we were all kindred—we were bone
of each other's bone, and flesh of each other's
flesh. I may mention, in connection with this
fact, that my father, who has now gone to a bet-
ter world, shouldered his musket, went into
the field of battle, and contended for the lib-
erties of that country which the whites are
now enjoying. (Applause.) He was not the
only individual: but the colored people gen-
erally went forth to the combat. They felt
that their interests were identified with those
of the people generally, and they thought that
they were fighting for the liberties of them-
selves and of their children. As, then, it was
not the circumstance of the revolution, nor the
effects of it, which has given to them a prior
claim, I hold that I have as good a right to
that country as any white man, whatever may
be said to the reverse. (Cheers.) I care not
about their declarations to the contrary; it is
my country; it is the land that gave me birth;
and I have as good a right to it as any other
individual. In saying this, I only speak the
sentiments of the people of color generally,
throughout that country. They all imbibe the
same sentiments, and they say to their white
brethren—“Why is it that you wish to expel
us, while you throw open the door to Europe-
an emigrants? You say to the English, the
Scotch, the Irish and the French, “Come here;
here is liberty; here you may enjoy all the
blessings which we, as a nation, enjoy.” But
the colored people must be expelled; and
there is no reason that can be assigned for it,
but the prejudice, the unhallowed prejudice,
that rests in the bosom of the white man
against his sable brethren. (Hear, hear.)
The ground that we have taken, in relation to
our expulsion from that country, is simply
this—We say, in the first place, What have
we done? Why must we go to Africa? Have
we ever manifested any disposition to insub-
ordination? Have we ever been your ene-
mies in times of war? or have we stirred up
insurrection? Have we, as a people, been
guilty of any misdemeanor, or any crime?
The reply is in the negative, and the only af-
firmative is, “You are black men.” (Hear.)
Here is the principle of the prejudice that op-
erates against us. We ask, then, What is
this prejudice? Is it a virtue? If it be a
virtue, it ought to be cherished. Or is it a
vice? If it be a vice, we call upon you to
raise your voice against it, and endeavor to ex-
pel it as you would any other vice. (Hear,
hear, and applause.) But, instead of aiming
at the removal of that prejudice, they direct

their efforts against us who are its objects,
and we must be expelled from the country.
I have watched the progress of the American
Colonization Society from its commence-
ment; and, as my worthy friend (Mr. Gar-
rison) has well stated, it has been the means
of increasing that prejudice, which before
was sufficiently strong against the color-
ed people. What can we think, when states-
men, and even ministers of the Gospel
(and which I have heard myself,) in pleading
on behalf of the Colonization Society, say—
“The free people of color are a curse in
this country, and if you do not expel them,
the time will come when they will associate
with the slaves—will rise en masse, and cut
the throats of all the white inhabitants of this
country. It is, therefore, necessary to expel
them.” Well, now, these sentiments, uttered
by the leading men, and coming from the min-
isters of the Gospel, must exert an influence
upon the community at large; and hence they
have a tendency to lead them to think that,
unless they co-operate with the Colonization
Society, and remove the free people of color,
either themselves or their children will be
massacred by us. But we have taken every
means we possibly could, to convince the
members of the Colonization Society, that it
was not our desire or our intention to go to
Africa. How have we expressed it? Why,
there is no town in the U. States of America,
where they have had liberty of speech and
liberty of assembling together, in which they
have not passed the most decided resolutions
against this Society. This is not all; but they
have held State conventions, in order that
there might be union among the people in re-
gard to this question, and the State conven-
tions have expressed the same sentiments.
But even this is not all; they have held a U.
States convention (that is, a meeting of dele-
gates from every State where they have the
liberty of holding a convention) in Philadel-
phia, and this has expressed and reiterated the
same sentiment. We have said to them,
“Let us alone.”—

Mr. GARRISON here interposed, and said—
I will read the resolution passed by that Con-
vention in 1832. They are holding another
session at this time. It is this:

Resolved, That we still solemnly and sin-
cerely protest against any interference, on
the part of the American Colonization Soci-
ety, with the free colored population of the
United States, so long as they shall contin-
ue to endeavor to use coercive measures
(either directly or indirectly) to colonize us
in any place which is not the object of our
choice. And we ask them respectfully, as
men and as Christians, to cease their unhal-
lowed persecutions of a people already suf-
ficiently oppressed; or, if, as they profess, they
have our welfare and prosperity at heart, to
assist us in the object of our choice. Our
views and sentiments have long since gone
to the world—the wings of the wind have
borne our disapprobation of that institution.
Time itself cannot erase it. We have dated
our opposition from its beginning, and our
views are strengthened by time and circum-
stances.

The Rev. N. PAUL resumed.—I will only
add one word more, before I sit down, and it
is this—the Colonization Society, considered
in itself, we do not so much fear. Although it
is exerting an influence against us, yet still,
as a Society merely, it possesses no power;
it cannot absolutely compel us to go to Africa.
But what we have ever been afraid of is
this, (and according to what has taken place in
various parts of the country, our conclusions
are but too well founded)—that it will ulti-
mately arrive to this point, that measures will
be taken by the Government to compel us to
go, whether we are willing not. (Hear, hear.)
The legislatures of the several States have
expressed their approbation of the objects of
the Society. The Institution has likewise
memorialized the Government of the United
States, and has endeavored to obtain its ap-
probation to help on their efforts. The point
to which we are looking is, that if they go on,
and succeed in the efforts they are making,
we doubt not but that they will ultimately ob-
tain an appropriation of certain sums of money
for the removal of the free people of color
to Africa. What will follow? If the Gov-
ernment should give money for this purpose,
and if there be not a sufficient number of per-
sons found willing to go, coercive means and
measures will be adopted by Government to
compel us to leave. It is this which we most
of all things fear; and if they should succeed,
mark what I tell you—it will not be five years
from this time before that compulsory enact-
ment will be passed. The colored people are
unanimous in their detestation of, and opposi-
tion to, this Society; they have been so from
its commencement, and will continue so to
the end; and if they go to Africa, it will be
because they are compelled. (Cheers.)

Mr. GARRISON then resumed and complet-
ed his Lecture, in which he sustained his al-
legations against the Colonization Society,
by ample and plenary evidence drawn from its
organ, the *African Repository*. He also gave
a cheering account of the change of senti-
ment which had taken place in the United
States, among many of those who once were

friendly to the Society, but who were now ex-
erting all their energies to crush it.

The CHAIRMAN said—I will make one re-
mark which I think particularly applicable to
what our friend (the Lecturer) has stated,
with regard to the change of opinion in Amer-
ica. It is with very great pleasure that I can
add the name of *William Wilberforce*, as hav-
ing changed his opinion. (Cheers.) He now
deeply regrets that he was ever led to say
anything in approbation of the Colonization
Society.

Mr. G. PILKINGTON spoke from the body of
the chapel, and said—I saw the first trans-
ports that were sent over from America.
They arrived at Sierra Leone while I was
there.

Mr. PHILLIPS inquired—In what year?

Mr. PILKINGTON replied—In 1819. They
were destitute of the necessary comforts of
life, and appeared to be exceedingly unruly;
totally unlike persons who had arrived at a
place where they expected to enjoy happi-
ness. I merely rise to confirm the view of
the Lecturer, and all the gentlemen who
have addressed the meeting.

Mr. THOMPSON rose and said—I am ex-
tremely happy to say, there is some prospect
of our hearing a full and calm discussion on
this subject, between our very much respect-
ed friend, Mr. Garrison, and the accredited
agent of the American Colonization Society,
Mr. Elliott Cresson. This will be interesting
to those who are not disposed to form an op-
inion of a Society, either from the numbers who
have joined it, or the influence they possess.
A far better and more satisfactory mode of
forming a judgment will be afforded by the
discussion to which I have alluded. I will
take the liberty of intimating, that we are
waiting with anxiety the result of a message
that has been sent to Mr. Elliott Cresson, who
has stated his desire to say something in this
place, on the subject. The import of the mes-
sage sent to him is, that it is the desire of
those gentlemen present, that whatever he
says should be open to the animadversion of
Mr. Garrison, and that the addresses of both
persons should be heard the same evening.
I think this is only fair, inasmuch as Mr. Cres-
son has, for two years, been travelling through
the United Kingdom, for the purpose of making
known his views of the designs and tendency
of the Colonization Society. Mr. Garrison is
behind Mr. Cresson, the latter having travel-
led the length and breadth of the land, and
made many converts. But though Mr. Gar-
rison is late in the field, he is not so late but
that soon he will be left, I predicate, in the
quiet and undisputed possession of the field;
for I am certain that his facts are so irresisti-
ble, his conclusions so sound, his principles so
unimpeachable and so incorruptible, that Mr.
Cresson will not be able longer to maintain
the ground which he has hitherto possessed,
only because no person has taken a very
prominent part in the exposition of the real
principles of the Society of which he is the
agent. You will, therefore, pardon these re-
marks, as they are rather delivered for the
purpose of occupying the time till we are de-
finitely informed as to the intention of Mr.
Cresson.

The Rev. T. PRICE then said, that the reply
was come. It devolves upon me (said the Rev.
gentleman) to state a negotiation which has
been carried on, during the course of this
meeting, and which I do in the presence of
the gentleman who, on the part of Mr. Cres-
son, has conducted it, and who will correct
my representation, if it be inaccurate in any
point. I received, soon after I entered this
place, the following communication from Mr.
Cresson:—

“Elliott Cresson presents his respects to the
Rev. Mr. Price, with his thanks for the offer
made after E. C. left the chapel last evening,
in order that he may be fairly and fully heard
in defence of himself and the American Col-
onization Society. E. C. proposes the even-
ing of the 14th inst., provided it meets the
convenience of the Rev. Mr. Price.
6th mo. 11, 1833.”

I requested to see the gentleman who
brought the communication, and asked, wheth-
er Mr. Cresson referred to a discussion on Fri-
day evening, or wished to deliver a lecture by
himself? I was told that he did not contemplate
a discussion, but wished to deliver a lecture, as
Mr. Garrison had done. I at once stated, in
reply, that I could not give the loan of my
place for any such purpose. I should consid-
er that whatever influence was associated
with my name, as the minister of this place,
amongst my own people, would in that case
have been prostituted; for I am now constrain-
ed, by overwhelming evidence, to regard the
Society as a most anti-Christian scheme. At
the same time, I told the gentleman that the
place was at the service of Mr. Cresson and
Mr. Garrison, for a discussion on any evening
of any day that they may fix. I inquired of
the gentleman, whether Mr. Cresson could be
communicated with, during the course of the
lecture? He replied in the affirmative, and
said that he would convey to him my opinion,
and would bring back his reply. He had just
returned, and has informed me that Mr. Cres-
son thinks it proper not to accept the offer on
the terms proposed, but thinks that he ought

to have it for the purpose of delivering an exposition of his own case. Now, with my present views of the Colonization Society, I could no more grant the use of this place for the delivery of a lecture advocating its interests, than I could for the publication of any other views, or the advocacy of any other system, however reprehensible it might be. I should have been happy, in past times, to have seen any discussion, in this place, between an advocate for abolition and an advocate of the West Indian system; but I would never have given the use of the place for the delivery of a lecture by a pro-slavery man. On the same principle, I feel constrained to refuse its use for the delivery of a lecture by Mr. Cresson, who has declined it for a discussion. If my statement be not correct, the gentleman who has conducted the negotiation will state to the meeting any point in which I am inaccurate.

The Gentleman referred to, said the statement was perfectly correct.

The Rev. T. PRICE resumed. I think the meeting should be distinctly informed on this point, in order that there may be no misapprehension in future. Before I sit down, I would submit for your adoption a resolution. I should not do justice to my own feelings, and to the conviction of my judgment, if I did not propose something of this sort. I have admitted, with extreme reluctance, the convictions which at present possess my mind. There was a time, when I regarded the Colonization Society with feelings of admiration, and with thankfulness to God. I esteemed it as the dawn of better days for the sons of Africa. I beheld it as the germ of a system more comprehensive than itself, which should embrace not merely one portion of the American colored population, but whose ample fold should enclose all the section of the family of Africa included in the United States. Subsequent examination has served to satisfy my mind, that the system is based on an unrighteous and detestable principle, and that in its proceedings, and in the influence which it exerts upon all classes of American society, whether white, or black, or colored, it must indicate by its fruits the nature of its origin, and must add strongly to the amount of that sorrow which sin has created in our world. I formerly wrote on behalf of the Society, but I shall now feel bound to employ all my energies in opposition to it. I am sorry to observe that in the present number of the *Baptist Magazine* there has been some communication inserted from Mr. Cresson. I shall feel bound, as a member of that denomination, to put a paper in the next number, correcting, as far as I am able, its numerous misrepresentations (cheers). The resolution which I have to propose is this—Resolved, That this meeting having attentively listened to the statements of Mr. Garrison, in support of the following propositions: namely, 1. The American Colonization Society was conceived, perfected, and is principally managed, by those who retain a portion of their own countrymen as slaves and property. 2. Its avowed and exclusive object is, the colonization of the free people of color in Africa, or some other place. 3. It is the active, inveterate, uncompromising enemy of immediate abolition, and deprecates the liberation of the slaves, except on condition of their being simultaneously transported to Africa. 4. It maintains that the possessors of slaves, in the southern States, are not such from choice but necessity; and that of course they are not, under present circumstances, blameworthy for holding millions of human beings in servile bondage. 5. Its tendency is, to increase the value of the slaves, to confirm the power of the oppressors, and to injure the free colored population, by whom it is held in abhorrence wherever they possess liberty of speech and the means of intelligence. 6. It is influenced by fear, selfishness, and prejudice, and neither calls for any change of conduct on the part of the nation, nor has in itself any principle of reform. 7. Its mode of civilizing Africa is preposterous and cruel, and calculated rather to retard than promote the moral and spiritual improvement of her benighted children—this meeting is of opinion that he has fully established their truth by evidence drawn from the Reports and other publications of the American Colonization Society; and therefore most earnestly entreats all the friends of civil and religious liberty to withhold their sanction and assistance from the said Society. I feel (continued the Rev. gentleman) that, as we are bound to contribute of our pecuniary resources for the relief of our own bondsmen, who have been most cruelly held in servitude, we are equally bound, by every principle of duty, to attempt to arrest the progress of any person, who, under such representations as have been made to the British public by Mr. Cresson, seeks to secure its assistance on behalf of so unallowable and cruel a system. Had the American Colonization Society been what its agent has represented it to be, I, for one, should gladly have beheld the most munificent donations made to its funds; but when it sustains such a character as its own publications attach to it, I cannot endure, for one moment, that the anti-slavery feeling of this country should be so misled as to be made the means of sustaining in America a system which, under God, it has demolished in the West Indies. (Cheers.)

Mr. BALL seconded the resolution, which was put by the Chairman, and carried, one hand only being held up against it.

Mr. THOMPSON then rose, and said—There is yet another resolution, which I think we are bound to pass before we separate, and I will do myself the honor of submitting it for the unanimous adoption of this assembly. I will simply state, that I think we are imperatively called upon to offer to Mr. Wm. Lloyd Garrison our most cordial thanks for his luminous and fearless exposure of the pernicious designs and operations of the American Colonization Society. It is our duty, as lovers of universal liberty—as we desire to see the western hemisphere purged from its foulest stain, the curse of slavery—it is our duty, as those who are waiting to rejoice in the speedy and total overthrow of slavery in our own colonies, to strengthen the hands and cheer the heart of Mr. Garrison, by giving him our most unequivocal confidence, and our most cordial and zealous support (applause). We cannot too highly estimate the dauntless energy and disinterested devotion of the gentleman now be-

fore us. When we remember that only three years ago, he stood almost alone in the United States as the advocate of the principles he now professes; that, at that period, even the friends of emancipation were kept back from openly supporting him, by a fear that they should be called upon to sacrifice reputation, and connections, and prospects in life; and that thus circumstanced he braved all consequences, and solemnly resolved, before his country and his God, to live upon bread and water, rather than forego the honor of being the champion of the injured and oppressed, and that he has thus far nobly and untiringly pursued his high object—we shall, I am sure, be prepared not only to estimate, in our judgment, the value of his services, but to receive him into our inmost confidence, as a man deserving our warmest affection, and most unequivocal thanks (cheers). He has fully demonstrated the fiend-like design of the American Colonization Society. He has shown that its object is not the civilization of Africa—not the humanization of her wild inhabitants—but the annihilation of that connecting link between the free and enslaved population of the United States, which is constituted by the free people of color, lest, happily, the electric shock of freedom should be conveyed to the two millions of their wretched slaves; and, from the condition of brutes, they should spring up into the loftiness and dignity of immortal beings (applause). What is the pretext of the Colonization Society for the course it is pursuing? It is, that there exists a prejudice too strong for humanity, legislation, and religion, to overcome. And shall this doctrine be preached in England, from whose shores a Morrison went forth to grapple single-handed with the prejudices of China? Shall this doctrine be preached to the people of England, who sent forth a Henry Martyn, freighted with their prayers and their blessings, to wage war with the prejudice of India? Shall this doctrine be preached in England, who has her missionaries amongst the cannibals of New Zealand and the Caffres of South Africa? No. It may be cherished by miscreant Americans, but can never be received by a Christian-minded Briton (applause). It is an impious doctrine. It is opposed to that faith which removes mountains. It defies the omnipotence of God. It belies that everlasting gospel which is to triumph over all the prejudices and superstitions of men, and all the abominations that defile the earth. If the influence which is now exerted to banish the men of color from America, were directed with equal energy, in a Christian spirit, to grapple with this prejudice, who is there who does not believe that Heaven would smile upon and bless such an effort? and, in seven years, instead of having to show a small colony on the coast of Africa, which, when described by its most partial friends, is contemptible in comparison with what might be achieved at home, they might point to prejudice and slavery expiring together, and call upon us to hail the dawning of a day of jubilee for two millions of slaves (cheers). Mr. Garrison recently related to me an anecdote, which I think strikingly illustrates the injustice and unreasonableness of calling upon the colored people of America to seek a dwelling-place on the shores of Africa, and of asserting that America is not the home of the black. Mr. Garrison was present at a conversation upon this subject, which took place under the roof of a highly respectable colored gentleman; who, after listening to the argument for some time, at last said, "I can trace my ancestors upon this soil for 165 years. During that period they shared in all the eventful struggles of their times. For America my fathers and myself have fought and bled—for America we have assisted to achieve that Independence of which she proudly boasts—and I therefore ask, whether it is just that I should be told by one, who yesterday became a resident of this country, that Africa is my country, and I ought to seek my dwelling there?" (Cheers.) If the white may justly hold such language to his colored brethren, with how much more justice might it be applied by the Indian to the white? Might he not say, "Depart from these shores—this is not your country! Ye are trespassers and murderers! There was a time ere yet the rapacious white had placed his foot upon our soil, when the red man was free and happy. You have cursed us with the ravages of war—you have desolated the dominions of our ancestors for a hundred generations—you have almost destroyed a race of beings, as noble and as immortal as yourselves. Begone! you are foreigners and aliens—leave us to ourselves and to Heaven, and let the remnants of our tribes die in peace, and slumber with the bones of our fathers?" (Cheers.) Amongst the most determined opponents of this Society, I find some of the best friends of human nature. Now, I ask, is it likely that an individual, for instance, like him whom I have the happiness to see presiding over this meeting, who has for years devoted his best energies to the promotion of an object so dear to us all—the annihilation of slavery in our own dominions—is it likely that he and others, who are lovers of schools, of the diffusion of the Scriptures, and of universal civilization, would oppose Mr. Cresson's designs, if they did not see in them something radically wrong and insufferably evil (hear, hear)? I will add no more on this subject. I am sure you will pass the vote which I have recommended to your adoption; you will tender to Mr. Garrison your best thanks, and you will believe what no one can help believing; viz., that Mr. Cresson is afraid to meet him (hear, hear, and applause). He knows that the *Garrison* is too well defended (hear, hear); he believes it to be impregnable, and he dare not approach it for free and fair combat; he dare not mount his puny artillery opposite to that which defends our noble Garrison. No. He wants an opportunity of firing off his pop-guns unopposed. He has done this, but now his race is ended. The day of the American Colonization Society in England is now waning and setting for ever. I do trust that we shall turn the tables upon this gentleman and his Society; and if in America they cannot learn their duty, we shall teach it them (cheers). I am sure that the influence of abolition in our own colonies will be so strong on the United States, that nothing more will be necessary than a fearless exposure of the horrors and evils of the system, to annihilate for ever the accursed practice in that country. You will

not only be called upon to pass this vote; but, if you respect the opinions and the principles of Mr. Garrison, if you approve of the object which he has in view, you will be expected, with steadiness and perseverance, to counteract the insinuating influence of Mr. Cresson, and those who have become his partisans in this country. It will be your duty to endeavor to dispel the delusion which he has cast over the minds of so many. It will be your duty, as you desire to extricate the people of color, whose wrongs have been so vividly portrayed by the gentlemen now seated on this platform, from the fangs of the American Colonization Society, to counteract, by every influence you can command, the pernicious tendency of those doctrines and principles which have been disseminated by the Society. And bear this in mind, that Mr. Cresson has appeared in England with an expression upon his lips, for which he would be driven forever from the American Colonization Society, if he were to utter it upon the shores of the United States. He has told the people of England that the main design is, the abolition of slavery in that hemisphere; but you have been told, again and again, by Mr. Garrison, and have had it demonstrated to you by the most unequivocal quotations, that the Society did not attempt anything like an infringement upon the sacred property of one man in another. Now, if this be the design of the Colonization Society; if it be to foster this unhallowed monopoly of human bones and human sinews; if it be to recognise the right of one human being to hold property in another, and to desecrate the image of God in the person of him upon whom he has stamped that image; if this, I say, be the object of the Society—if they have never denounced this property—if there be no forgery, if there be no libel in their own publications, while their agent professes in this country to aim at the extinction of slavery in the United States, then the charge is established beyond all doubt, and every shilling has been collected under false pretences. But I have already stated that it is only while ignorance prevails, that the advocates of this Society can obtain or retain any influence. That ignorance will be dissipated; for Mr. Cresson may rest assured, that the result of his declining to meet Mr. Garrison will be far worse than the defeat that he would have been sure to sustain, if he had engaged with him in honorable combat. It is a subterfuge to say, that he would not be treated with respect; it is a gross libel to say, that he has been unfairly treated; on the contrary, he has been too well treated by the Anti-Slavery Society—he has been too freely received into its confidence, and has partaken too largely of its influence. Now, however, that the Society perceives the design of the Colonization Institution, it can no longer patronize a man who is acting in such direct opposition to all its views and efforts. I will say no more in support of the motion. There is not a line that Mr. Garrison has written, there is not a sentiment which he has uttered, that does not bespeak that his heart and his understanding are alike influenced by the desire to effect, by Christian means, the annihilation of slavery in his own country. Although his expressions have been strong, yet they have been warranted by the occasion. He has shown no unfairness to individuals, but has done what it was right to do, and what he could not have abstained from doing, if he discharged his duty. He has spoken of sin as sin, of felony as felony, of robbery as robbery. He has not complimented a man, and called him great and good, when his greatness and goodness were built upon the degradation of his fellow-man (hear, hear). He has acted righteously; he has been prepared to give to Caesar the things that are Caesar's; but when he looked upon the face and the countenance of his colored brethren, and saw that there the image and the superscription of the Deity was impressed, and saw it basely used for human aggrandisement and the gratification of human power, he has done what every righteous man ought to do; he has said, "Render unto God the things that are God's" (cheers). Up to this point we must be prepared to go; viz., that man can never become the property of man; for never, since the creation of the world, has God given to man an absolute power over his fellow-creatures. If, in the law and the gospel, the holding of man in bondage, to suit our own purposes and to gratify our own will, be condemned, and if we can proudly challenge every divine, every philosopher, every sophist, to show us a passage that gives this power to man, he does right who lifts up his voice against it; and if we have the authority and sanction of Heaven, we have a right to do justice, leaving the consequences to Him who has commanded us to do our duty. I will offer no apology for these sentiments. I believe they are your sentiments, and I had only to announce them to call forth the expressions of your feelings. It will be a source of great satisfaction to Mr. Garrison that he has with him the hearts, the understandings, the prayers, and the blessing of this assembly. I should like to hear upon what grounds the unit in this meeting objected to the resolution. I ask him, are the facts that Mr. Garrison has quoted, drawn from the publications of the Colonization Society, or are they not? Yes, out of their own mouths has he condemned them, and his conclusions have been irresistible; no other conclusions could have been come to (cheers). With these sentiments, I leave before you the vote which I have named, not doubting but that it will be unanimously passed, and thus Mr. Garrison will be assured that by you he is esteemed and appreciated as he ought to be (cheers).

Resolved, That the cordial thanks of this meeting be given to Mr. Wm. Lloyd Garrison, for his fearless exposure of the American Colonization Society, and for his effective efforts on behalf of the oppressed bondsmen of his own country.

The resolution was then seconded, and unanimously agreed to.

Mr. GARRISON, in rising to acknowledge the vote, said, I cannot but feel deeply affected by the generous spirit that animates this meeting, so far as it relates to myself. I feel I am altogether unworthy of the remarks that have been made respecting me by my eloquent friend, but I do rejoice in view of the effects of a meeting like this upon the Colonization Society in the United States, and upon the

atrocious system of American Slavery. I believe that it is only necessary that the united sentiments of the people of Great Britain against the Society should go forth in order to annihilate it.

Mr. RICHARD BALL, of Bristol, rose and said,—It has been suggested to me that there has been a little omission, which I am called upon to supply, on the ground of common justice; but it is enough for me to have recourse to the slighter claim of common courtesy; viz., that the grateful acknowledgments of this assembly be given to the minister of this place, who has kindly accommodated us with its use, for a purpose noble and important in itself, and in the prosecution of which we have all been so much gratified.

The resolution having been seconded by Mr. GARRISON,

The CHAIRMAN rose and said, there could be no question but that the meeting would unanimously join in the resolution.

The motion was then put, and carried by acclamation.

The Rev. THOMAS PRICE said—I need not acknowledge the kindness of my friends present, in the vote they have given. It was with the utmost pleasure that the use of this place was granted, and it will with equal pleasure be granted on any future similar occasion. I will state, for the information of the meeting, that in my communication with Mr. Cresson, I proposed, in order to secure perfect fairness for him in the proposed discussion, that two or three friends, on each side, should meet, and arrange the mode of discussion, and also fix upon a chairman. I would also state, for the information of the meeting, (for I may not have another opportunity of so doing,) that I do trust a powerful agency will speedily be raised up auxiliary to Mr. Garrison's design. I know that consultations have been held by some of the members of the religious denominations of this country, with a view of memorializing their brethren in America, immediately after the emancipation of our own slaves is effected, and praying them to adopt the same principles, and to pursue the same measures that we have done. Slavery has fallen before the religious influence of this land, as Dagon fell before the ark of God; and I do trust, that when once the moral and religious energies of America are aroused to this important duty, the result will be equally felicitous with that which we have effected.

Mr. THOMPSON said—There is one other duty which we have to perform. It is not sufficient that we agree in the justice of those charges which Mr. Garrison has brought forward against the Colonization Society, and which he has so fully substantiated; but it is necessary that the world should know what we think of the Institution. I would, therefore, take the liberty of suggesting that those charges, and our opinion respecting the manner in which Mr. Garrison has substantiated them, should be made known to the world, through the medium of the public press; and that the proceedings of this meeting, as they are illustrated in the resolutions that have been passed, should be published in one or more of the daily papers; more particularly as Mr. Garrison desires publicity, and that all the world should know what he thinks of the Colonization Society. He will, therefore, have no objection, but will be prepared at any time, when others desire the same evidence that you have had, to lay that evidence before them.

The CHAIRMAN said, that publicity would be given to the proceedings of the meeting.

Mr. MOLINE said—It is with great deference that I would make a suggestion to the meeting; feeling, as I do, the great importance of the subject, I am anxious that it should not die here. We all know that what is every body's business is made no one's; and therefore, I think that this subject should be brought under the regulation and concurrence of a body, and that a committee should be formed.

The CHAIRMAN said—I hope the suggestion will be attended to. I think it is right that we should come forward; but, at present, we are so little prepared, that we could not form a committee at once. I think that an account of the proceedings should be given to the public, and Mr. Garrison's offer to meet Mr. Cresson.

[From the N. Y. Journal of Commerce, Oct. 7.]

Insinuating falsehoods
Malignant fanatics
Hair brained fanatics
Sly malignant hypocrites
Mischievous incendiaries
Packing together of a few straggling idlers
Malignant busybodies in the bar of a porter-house
Firing the knife to our throats
Aprebrazed Junta
Deed of darkness
Half hypocrite and half enthusiast
The cut purse, the pick-pocket of human rights
Consummate and malignant incendiary
Designing rogues
Righteous company of brewers
Evangelical, or Fanatical party
Newgate calendar of saints
Infamous—chronicle
Watch the motions of fornicators and sinners

The above are a few of the epithets contained in an article in Saturday's *Courier* and *Enquirer*; though they express but a small portion of its malignity. We have hesitated as to the propriety of noticing all these incoherent ravings; since it is impossible to descend to the same mode of warfare without disgracing ourselves, and aiding in the degradation of the public press, already too much degraded. We shall however pass by whatever relates to ourselves; although, had it proceeded from almost any other source, it might have disturbed our equanimity for a moment. Fortunately the public too well know the character of that polluted print to put any confidence in its assertions.—Besides; we may well consent to be maligned, when in the same article, and almost in the same breath, an attempt is made to cast reproach upon the name of Wilberforce, and others equally deserving of the most distinguished honor.

Amid the jargon of rant and raving of which the article is made up, we are able to glean two intelligible propositions, one of which is absurd and mischievous, and the other the offspring of ineffable vanity. Public meetings (says the *Courier*) are supposed to be the organs of the sentiments of the community in which they are held, and shall a lean and miserable assemblage, constituting not one twenty thousandth part of that community, be held sacred from the intrusion of the great majority, while the former is arrogating to itself the privilege of publicly disseminating opinions and principles in direct contradiction to those of the latter? If so, it is always in the power of half a dozen persons to belie the rest of their fellow citizens; and misrepresent their sentiments on the most important subjects, by merely calling a meeting, and excluding all those opposed to them.

Here is a plain avowal of the doctrine which we did not believe even the *Courier* would venture to assert as a principle, that public meetings for objects

not concurred in by the majority of the people, it is perfectly right for that majority to enter and break up.—There is no point short of this where the principle can stop. For if it is proper to break up a meeting of 20 citizens assembled for any particular object, why not 30, and if 30, why not 50? and if 50, why not 100? And so on. Suppose then we admit the principle, and take for illustration a meeting in favor of the United States Bank. None but the friends of the Bank are invited. The 532,800 man is of course there, and ready to make a flaming speech. But suppose the majority of our citizens are opposed to the Institution. Then they may invade the meeting, and convert it into a bedlam. But how are they to know beforehand whether they are a majority or not? This is plainly impossible. They may however think they are a majority, and of course, according to the principle laid down, they will go. Mr. orator begins.—Fellow Citizens, with the leave of the chairman,—at this moment a storm of hisses proceeds from a hundred mouths,—canes rattle,—feet shuffle,—shouts of "put him down," "put him out," "fifty-two thousand eight hundred dollars," drown every accent of the speaker's voice—the chairman endeavors to call the house to order, but in vain—all is confusion and uproar—a zealous Bank man gives his hissing neighbor a rap on the mouth with his cane,—the friend of the latter returns the compliment upon the assailant—a general battle ensues—windows and heads are broken—the lamps are put out—and the meeting is at an end! The Police enter and arrest the principal rioters. This proves that the Bank is not of favor in our community,—does it not? Not at all. Why not? Because the villains that came in to break up the meeting were only a handful; but as they could make more noise than the speaker, it was impossible to proceed. But how came they there, when they were only a small minority? Why, they pretended that they were a majority; or at any rate that a majority of the community was opposed to the Bank, and that if they were outnumbered in that Hall, it was only because their party had not turned out as generally as the other.

The above is a faint outline of the scenes which would disgrace our city, if the principle of the *Courier* and *Enquirer* were adopted. Nothing less than this would have taken place at Clinton Hall on Wednesday night, if the immediate abolitionists had been sufficiently numerous, and as pugnacious as some who assembled to oppose them. At least, such is our opinion.

But it is not merely as leading inevitably to riot and bloodshed, that we condemn the principle of the *Courier*. It is an invasion of the rights of the people. On what page of the Constitution do we find a word which makes the rights of a citizen to depend upon his thinking with the majority? Where is it intimated that 20 or 100 citizens have not as good a right to assemble and express their opinions as 500 or 500? And who but tyrants would wish to prevent them? Admit that they are in error, is this the way that we put down error in the United States? Not by reason and argument, but by violence and the power of numbers? Dare we not trust the intelligence of the people to judge between good and evil? If not, then the *Courier* is right in advocating the censorship of the tongue—right in demanding that a minority which is arrogating to itself the privilege of publicly disseminating opinions and principles in direct contradiction to those of the majority, [reader, if this does not smell rank of the spirit of the Inquisition, we beg to know what does.] should be put down,—though even then we should think some better mode of doing it could be devised than by calling in the aid of popular vengeance. Perhaps on reflection the *Courier* would prefer the agency of the police or of the military. As the effect would be the same to the sufferers, whether they were prevented from holding their meeting by mob violence or by bayonets, we dare say they would not be disposed to quarrel as to the mode.

The *Courier* says that "public meetings are supposed to be the organs of the sentiments of the community in which they are held." This is just as false as all its other positions. Nothing is more common than for public meetings to be held and resolutions passed, in favor of objects diametrically opposite, on the same evening, and in the same city. Witness the political meetings which are held here prior to almost every election. If a public meeting of the National Republicans, held at Masonic Hall, is supposed to be the organ of the sentiments of this community—of whose sentiments is a Jackson meeting held at Tammany Hall on the same evening supposed to be the organ? Of whose sentiments is an Anti-Masonic meeting, or a Working Men's meeting, held on the same evening, supposed to be the organ? The fact is, that such meetings generally pass for about what they are worth.

If a handful of men meet together and pass resolutions in favor of any object, and the mass of the community are opposed to that object, they can very easily call a counter meeting, and show by the immense superiority of numbers, how strongly public sentiment is in their favor. The newspapers will not be slow to trumpet the result, which will soon be spread far and wide over the land. Thus all will enjoy their rights unmolested, the public peace will not be endangered, and the current of public sentiment will be rightly understood and duly appreciated. That this is the only proper mode of putting down public meetings, consistent with the genius of our institutions and the rights of minorities, appears to us so plain, that it seems almost an insult to the understandings of our readers to attempt to prove it.

The *Courier* speaks of the Abolition meeting at New York, not one twenty thousandth part of that community in which it was held. A 20,000th part of 230,000, which is about our present population, is 12. Having made this statement, which is nearer the truth than common, (the actual number, according to the Commercial Advertiser, having been 22,) the ever-greedy Editor proceeds to vaunt himself with having been instrumental—of what? breaking up the assemblage? no; but of attempting to do so. He says the measures for this end "were resorted to by us without consultation with any person or institution from any source." Mightily! When 22,983 of our inhabitants, as he would have it understood, were opposed to the objects of the meeting, and many of them enthusiastically so, he, the great Editor of the *Courier* and *Enquirer*, of his own self moved wisdom, and through the exercise of his unbounded influence, did not succeed in breaking up a meeting of the other 12. Surely the mahogany pistol achievement was nothing to this.

The fact is, that no course could have been taken better calculated to bring the abolitionists into notice, and create a sort of sympathy in their behalf than this. The wisdom of the *Courier* marked out. There is something in human nature which spontaneously favors the oppressed, even though originally it is wrong. "Oh shame!" is the first impulse of the heart on seeing the strong trample on the weak, the 1000s on the 10s. Yet notwithstanding this ill-judged, ill-considered, and abusive procedure, we can assure all who are interested to know, that the number of immediate abolitionists in this city is still very small. Even they who themselves opposed to any unconstitutional measures to effect their object, and they admit that the Constitution gives Congress no right to interfere with the subject in the slaveholding States, have often thought and said, had the effect of this whole movement would be to give a new impulse to the cause of the American Colonization Society. Fortunately here is a common ground on which the South and the North, with some exceptions, can meet in harmony (!!) We understand that a public meeting in favor of Colonization will be held in this city in the course of the present week. We wonder whether the *Courier* will recommend to have that broken up also?

ANTI-SLAVERY SOCIETY.

At a meeting of the friends of immediate emancipation of slaves in the United States, held at Chatham-street Chapel, Oct. 2, at half past seven o'clock, JOHN RANKIN was chosen Chairman, and ABRAHAM COX, M. D., Secretary.

After an address to the throne of grace, on motion, it was

Resolved, That it is expedient at this time, to form a Society for promoting the abolition of slavery.

A committee appointed at a preliminary meeting, then offered a draft of a Constitu-

THIS DAY published, *The Abolitionist, or Record of the New-England Anti-Slavery Society.* EDITED BY A COMMITTEE.

Contents.—Slavery and the Slave Trade in the District of Columbia; Letter of Patrick Henry; Abolition of Slavery in the British Colonies; Facts; Quarterly Meeting of the New-England Anti-Slavery Society; British Protest against the Colonization Society; A Slaveholding Nation; New Anti-Slavery Societies; Western Reserve; New-York City; Paint Valley; Plainfield, Ct.; Truth; The Negro Mother's Appeal.

LITERARY.

THE SEASONS.

SPRING.

The soft green grass is growing,
O'er meadow and o'er dale;
The silvery fountains are flowing
Upon the verdant vale;
The pale snow-drop is springing,
To greet the glowing sun;
The primrose sweet is flinging
Perfume the fields among;
The trees are in the blossom,
The birds are in their song;
As spring upon the bosom
Of nature's borne along.

So the dawn of human life
Doth green and verdant spring;
It doth little ween the strife
That after years will bring;
Like the snow-drop, it is fair,
And like the primrose sweet;
But its innocence can't scare
The blight from its retreat.

SUMMER.

The full ripe corn is bending
In waves of golden light;
The new-mown hay is sending
Its sweets upon the night;
The breeze is softly sighing,
To cool the parched flowers;
The rain, to see them dying,
Weeps forth its gentle showers;
The merry fish are playing
Adown yon crystal stream;
And night from day is straying,
As twilight gives its gleam.

And thus manhood in its prime,
Is full, and ripe, and strong,
And scarcely dreams that time,
Can do its beauty wrong;
Like the merry fish we play,
Adown the stream of life;
And we reek not of the day
That gathers what is rife.

AUTUMN.

The flowers all are fading,
Their sweets are rifled now;
And night sends forth her shading,
Along the mountain brow;
The bee hath ceased its winging,
To flowers at early morn;
The birds have ceased their singing,
And silent wait the dawn;
The harvest now is gathered,
Protected from the clime;
The leaves are seared, and withered,
That late shone in their prime.

Thus when fourscore years are gone,
O'er the frail life of man,
Time sits heavy on his throne,
As near his brow we scan;
Like the Autumn leaf that falls,
When winds the branches wave;
Like night shadows, day light palls;
Like all—he finds a grave.

WINTER.

The snow is on the mountain,
The frost is on the vale,
The ice hangs o'er the fountain,
The storm rides on the gale,
The earth is bare and naked,
The air is cold and drear,
The sky with snow-clouds flaked,
And dense fog fogs appear—
The sun shines not so brightly
Through the dark murky skies,
The nights grow longer nightly,
And thus the Winter dies.

Thus falls man, his season past,
The blight hath ta'en his bloom;
Summer gone, the Autumn blast
Consigns him to the tomb;
Then the Winter, cold and drear,
With pestilential breath,
Blows upon his silent bier,
And whispers—This is Death!

BY MRS. CHILDE.

The subject is the painting, by Vanderlyn, of Maro,
seated amid the ruins of Carthage.

Pillars are fallen at thy feet,
Fanes quiver in the air,
A prostrate city is thy seat,
And thou alone art there.

No change comes o'er thy noble brow,
Though ruin is around thee;
Thine eye beam burns as proudly now,
As when the laurel crowned thee.

It cannot bend thy lofty soul
Though friends and fame depart;
The car of Fate may o'er thee roll,
Nor crush thy Roman heart.

And Genius hath electric power,
Which earth can never tame;
Bright suns may search, and dark clouds lower,
Its flush is still the same.

The dreams we loved in early life,
May melt like mist away;
High thoughts may seem, 'mid passion's strife,
Like Carthage in decay.

And proud hopes in the human heart
May be to ruin hurled,
Like mouldering monuments of art
Heaped on a sleeping world.

Yet there is something will not die,
Where life hath once been fair;
Some towering thoughts still rear on high,
Some Roman lingers there!

LINES BY THE LAKE SIDE.

BY BISHOP DOANE.

This placid lake, my gentle girl,
Be emblem of thy life—
As full of peace and purity,
As free from storm and strife;
No ripple on its tranquil breast
That dies not with the day;
No pebble in its darkest depths,
But quivers in its ray.

And see, how every glorious form
And pageant of the skies,
Reflected from its glossy face,
A mirror'd image lies,
So be thy spirit, ever pure,
To God, to virtue given!
And thought, and word, and action, bear
The imagery of Heaven!

MISCELLANEOUS.

[From Frazer's English Magazine.]

THE EXTRAORDINARY SLEEPER.

Samuel Chilton, an inhabitant of the village of Tinsbury, near Bath, was a laborer of robust habit of body, though not corpulent, and had reached the 25th year of his age. When apparently in perfect health, he fell into a profound sleep on the 13th May, 1694, and every method which was tried to rouse him, proved unsuccessful. His mother ascribed his conduct to sullenness of temper, and dreading that he would die of hunger, placed within his reach bread and cheese and small beer; and though no person ever saw him eat or drink during a whole month, yet the food set before him was daily consumed. At the end of a month he rose of his own accord, put on his clothes, and resumed his usual labor in the field. After the lapse of nearly two years, namely, on the 6th of April, 1696, he was again overtaken with excessive sleep. He was now blind, blistered, cupped and scarified, and the most irritating medicines applied externally, but they were unable to rouse or even irritate him, and during a whole fortnight, he was never seen to open his eyes. He ate, however, as before, of the food that was placed near him, and performed the other functions which were required; but no person ever saw any of those acts, though he was sometimes found fast asleep with his mouth full of food. In this condition he lay ten weeks. A singular change in his constitution now took place. He lost entirely the power of eating; his jaws were set, and his teeth so closely clenched, that every attempt to force open his mouth with instruments failed. Having accidentally observed an opening in his teeth, made by the action of the tobacco pipe, and usual with most great smokers, they succeeded in pouring some tent wine into his throat through a quill. During forty-six days, he subsisted on about three pints or two quarts of tent. At the end of seventeen weeks, viz. about the 7th of August, he awoke, dressed himself, and walked about the room, being perfectly unconscious of having slept more than one night. Nothing, indeed, could make him believe he had slept so long, till upon going to the fields he saw crops of barley and oats ready for the sickle, which he remembered were only sown when he last visited them. Although his flesh was somewhat diminished by so long a fast, yet he was said to look brisker than he had ever done before. He felt no inconvenience whatever from his long confinement, and he had not the smallest recollection of any thing that had happened. He accordingly entered again upon his rural occupations, and continued to enjoy good health until the morning of the 17th of August, 1697, when he experienced a coldness and shivering in his back; and after vomiting once or twice, fell into his former state of somnolency.

Dr. William Oliver, to whom we owe the preservation of these remarkable facts, happened to be at Bath, and hearing of so singular a case, set out on the 23d of August to inquire into its history. On his arrival at Tinsbury, he found Chilton asleep, with bread and cheese and a cup of beer placed on a stool within his reach. His pulse was regular, though a little too strong, and his respiration free. He was in a breathing sweat, with an agreeable warmth over his body. Dr. Oliver bawled into his ears, pulled his shoulders, pinched his nose and mouth together; but notwithstanding this rude treatment, he evinced no indications of sensibility. Impressed with the belief that the whole was a cheat, Dr. Oliver lifted up his eye-lids, and found the eye-balls drawn up under his eye-brows, and perfectly motionless. He held a phial containing spirit of salammoniac under one nostril a considerable time; but though the Doctor could not bear it a moment under his own nose without making his eyes water, the sleeping patient was insensible to its pungeny. The ammoniacal spirit was then thrown upon his nostrils, to the amount of about half an ounce; but though it was as strong almost as fire itself, it only made the patient's eyelids shiver and tremble. Thus baffled in every attempt to rouse him, our ruthless Doctor crammed the same nostril with the powder of white belladonna; and finding this equally inactive, he was perfectly convinced that no impostor could have remained insensible to such applications, and that Chilton was really overpowered with sleep. In the state in which Dr. Oliver left him, various gentlemen from Bath went to see him; but his mother would not permit the repetition of any experiments. On the second of September, Mr. Woolner, an experienced apothecary, went to see him, and finding his pulse pretty high, he took 14 ounces of blood from his arm; but neither the opening of the vein, nor during the flow of the blood, did he make the smallest movement.

In consequence of his mother removing to another house, Chilton was carried down stairs in a fit of somnolency. His head accidentally struck against a stone, and received such a severe blow, that it was much cut; but he gave no indications whatever of having felt the blow. Dr. Oliver again visited him in his new house, and after trying again some of his former stimulents, he saw a gentleman who accompanied him, run a large pin into the arm of Chilton, to the very bone, without his being sensible of it. During the whole of this long fit he was never seen to eat or drink, though generally once a day, or sometimes once in two days, the food that stood by him disappeared. Such was the condition of our patient until the 19th of November, when his mother having heard a noise, ran up to his room and found him eating. Upon asking him how he was, he replied, "Very well, thank God." She then asked him whether he liked bread and butter or bread and cheese best? He answered bread and cheese. She immediately left the room to convey the agreeable intelligence to his brother; but on their return to the bed room, they found him as fast asleep as ever, and incapable of being roused by any of the means which they applied. From this time his sleep seems to have been less profound; for though he continued in a state of somnolency till the end of January, or the beginning of February, yet he seemed to hear when they called him by his name; and though he was incapable of returning any answer, yet they considered him as sensible to what was said. His eyes were less closely shut, and frequent tremors were seen in his eyelids. About the beginning of February, Chilton awoke in perfect health, having no recollection whatever of anything that had happened to him during his long sleep. The only complaint that he made was, that the cold pinched him more than usual. He returned accordingly to his labors in the field, and so far as we can learn, he was not again attacked with this singular disease.

PREJUDICE AGAINST PEOPLE OF COLOR.

Mr Hamilton, author of the new work on 'Men and Manners in America,' relates the following:—
Changing one day at the ordinary at Bunker's to sit next an English merchant from St. Domingo, in the course of conversation, he mentioned the following circumstances—
The son of a Haytian General, high in the favor of Boyer, recently accompanied him to New-York, which he came to visit for pleasure and instruction. This young man, although a mulatto, was pleasing in manner, and with more intelligence than is usually to be met with in a country in which education is so defective. At home he had been accustomed to receive all the deference due to his rank, and when he arrived in New-York, it was with high anticipations of the pleasure that awaited him in a city so opulent and enlightened. On landing he enquired for the best hotel, and directed his baggage to be conveyed there. He was rudely refused admittance, and tried several others with similar result. At length he was forced to take up his abode in a miserable lodging-house kept by a negro woman. The pride of the young Haytian, (who, sooth to say, was something of a dandy, and made an imposing display of gold chains and brooches,) was sadly galled by this; and the experience of every hour tended further to confirm the conviction that, in this country, he was regarded as a degraded being, with whom the meanest white man would hold it disgraceful to asso-

ciate. In the evening he went to the theatre and tendered his money to the box-keeper. It was tossed back to him, with a disdainful intimation, that the place for persons of his color was the upper gallery. On the following morning, my countryman, who had frequently been a guest at the table of his father, paid him a visit. He found the young Haytian in despair. All his dreams of pleasure were gone, and he returned to his native Island by the first conveyance, to visit the United States no more.

AN EXTRAORDINARY NATURAL PRODUCTION. We have now in our office, (where our citizens and farmers are requested to call and see it,) a most singular species of corn. The history of this rare freak of nature is as follows. About three years ago, a Mr Carrico, living in Gallatin county, Kentucky, planted some of the common Indian corn in the neighborhood of a swampy piece of land which was grown over with a thick strong grass resembling sedge grass. In the fall of the year, when he was gathering his corn, he was surprised to find that ears of corn were growing and ripening upon the grass, and that on the blades of the grass separate grains were growing. Struck by the singularity of the circumstance he carefully preserved the grains and planted them the next spring. The result was extraordinary, producing a growth partaking of the qualities both of the grass and of the corn, and superior to both as forming a third article very advantageous to stock farmers. The stalks in our office present most remarkable appearances. The tassel does not bear any resemblance to the corn tassel, but is more like the heads of coarse grass—the blades are long and very slender, resembling more the blades of oats than of corn. Upon the extremities of these blades separate grains of corn enclosed in a husk presenting the appearance of hazel nut burs, are found, and to the bodies of the stalks more perfect ears of corn are attached. The stalks themselves are long and slender, and not unlike the wild rye of the country, only stronger and more substantial. We believe that this grain is at least one thing new under the sun, and unlike most novelties, it promises to be useful.—*Frankfort (Ky.) Commonwealth.*

CAPACITY OF THE AFRICAN RACE.

So far as my observation extends, it appears to me that the natural capacity of the African is nothing inferior to that of the European. At our schools the children of Hottentots, of Bushmen, of Caffers, and of Bushuanas are in no respect behind the children of European parents; and the people at our missionary stations are in many instances superior in intelligence to those who look down upon them as belonging to an inferior caste. The natives beyond the colony live in a world of their own, and they know little of our world, but we know less of theirs than they do of ours. In point of abilities and good feelings, I consider the Caffers on the borders of the colony as most decidedly superior to that portion of the refuse of English society that find their way to this country. I have never seen any thing in civilized society like the faculty these people have in discerning the spirit and character of men. When Englishmen go among them, they will discover more of their visitors in a few minutes than some of their own countrymen may have been able to find out in them by an acquaintance of years. We have at this moment a young Caffer Chief at one of our missionary stations, who is vindicating the character of his countrymen, and exposing the cruelty and injustice with which they have been treated, in our public journals, with an ability superior to that of any of his numerous and virulent assailants within the colony. Contemplated through the medium of their own superstitions, or that of their general condition, we might hastily pronounce them to be inferior to the white race; but on those points they lose nothing by a comparison with our own European ancestors.

MORAL.

LAWS

WHICH AUTHORISE THE TRAFFIC IN ARDENT SPIRIT AS A DRINK, MORALLY WRONG.

The American Temperance Society, at the commencement, took the ground that to drink ardent spirit is *morally wrong*; and in their Reports they have exhibited the reasons which demonstrate its truth. Millions in this country have embraced this truth, and are now acting under its influence. Its influence has also been extended to other countries, and great numbers in foreign lands are imitating our example.

The next position taken by the Society, was, that it is wicked to make ardent spirit, or to furnish it to be drunk by others. This too they accompanied by legitimate and abundant proof; and it has been embraced; as whole countries in which it is now a violation even of human law to sell it, and of a thousand churches in which there is not a man who prosecutes the business, and thousands of other churches that are struggling to throw off the mighty incubus, abundantly testify. It is shown also by the existence of more than six thousand Temperance Societies, embracing more than a million of members; pledged to abstain from the drinking of ardent spirit, and from the traffic in it, and also to use all suitable means to cause this to become universal. The means by which such a result may be expected, is the universal conviction that the drinking of ardent spirit, or the furnishing it to be drunk by others, is *sin*; an offence against God, and injurious to the temporal and eternal interests of man. Whatever tends to produce this conviction, tends to promote the Temperance Reformation; and whatever tends to prevent the one, tends to hinder the other. Perhaps nothing now stands more in the way of producing this conviction, and causing it to become universal, than the fact, that the traffic in ardent spirit is authorised by law; and thus receives the sanction and support of legislation. This is a public testimony to the world that the sale of ardent spirit, and of course the drinking of it, are right; a fundamental and fatal error, destructive in its effects to the life that now is, and to that which is to come. The next thing to be accomplished therefore, is, by the universal diffusion of information and the exertion of kind moral influence, to produce throughout the community, the conviction, that the laws which authorise the traffic in ardent spirit as a drink, by licensing men to pursue it, are morally wrong; opposed to their influence to the laws of God; and that the public good, instead of requiring that some men should sell ardent spirit, utterly forbids that this should be done by any; and that no men or body of men who understand, or have the means of understanding this subject, can

be instrumental in making such laws without the commission of sin. And as such laws are *morally wrong*, they never can be politically right, or beneficial, or expedient. While Jehovah lives, righteousness, and that alone will exalt a nation; sin in any form, and especially if sanctioned by law will be a reproach, and a nuisance to any people. That this is plainly and strongly the case with the traffic in ardent spirit, and that the laws which authorise it are morally wrong, and in their influence opposed to the will of God is manifest from the following considerations, viz.

I. Ardent spirit is a poison, and the drinking of it is not needful, or beneficial to men. Even the moderate use of it is positively hurtful; and is a violation of the laws of health, and of life. Of course no man has a *natural* right to furnish it; or to wish for laws which shall authorise him to do it. And no man acquainted with the subject can be instrumental in making laws which shall authorise others to do it, even in a savage state, without guilt. Such laws would legalize sin, and violate the law of God.

II. No man acquires a right to make such laws by entering into society; and no body of men by the establishment of civil government. The only legitimate object of government is to protect, and to benefit the community. It has no right, any more than individuals, to injure that community; or to pass laws which authorise others to do it. And if it does, it violates the divine will; and the individuals who compose it, will, at the divine tribunal, and ought at the bar of public opinion, to be held responsible for the effects. The personal responsibility of each individual for the influence which he exerts, is in no case merged in the general mass; or swallowed up and lost in the responsibility of the body. Each one is bound by obligations which he can never throw off, in whatever situation or capacity he may act, to honor God, and do the greatest good of which he is capable to mankind. In no case has he a right to injure others or be instrumental in making laws which will authorise them to do it. It would be having a right to do wrong, which carries on its face evidence of falsehood.

III. The authorising of men by law to traffic in ardent spirit as a drink, is inconsistent with the temperance of the community. Temperance is the moderate and proper use of things beneficial, and it is abstinence from things hurtful. Ardent spirit being one of the hurtful things, temperance with regard to this, is abstinence, perpetual, entire, universal abstinence. But by authorizing men to sell it, and professing to do this for the public good, legislators declare that to buy and drink it is right, and useful. This is not only false, but promotes intemperance. To use a thing which is in its nature hurtful is intemperance, no less really than to use a beneficial thing to excess; and is often more injurious; especially when the use of it, as in the case of ardent spirit, even in small quantities, tends to a constant increase. To teach the doctrine, then, by legislation, that it is right to drink it, in any quantity, is to promote intemperance; to inculcate a doctrine which tends to form intemperate appetites, and which lies at the foundation of a great portion of all the drunkenness in the world. It does immense injury in another way, by increasing the difficulty of convincing men that to drink ardent spirit, or to furnish it to be drunk by others, is sin. Many see no difference between what is legal, and what is right. With them, the standard of right and wrong is human law. If a thing is legal and they wish to do it, they take it for granted that it is right. Show that it dishonors God, and destroys men, and is therefore wrong, they meet you with the fact that it is legal, and therefore conclude that it is right; and thus they ward off the conviction, which they would otherwise feel, of its enormous wickedness and guilt. They tell you that it is allowed by law; that they have gotten a license and paid for it; that this is a land of liberty; and begin to clamor about their rights to increase the taxes, demoralize the character, destroy the health, shorten the lives, and ruin the souls of men; or else, which is more common, contend, in opposition to facts, that their business does not do this. 'If it did,' say they, 'legislators would not license it.' They know what is right, and as they have made laws, authorizing it, and as they expressly say, for the public good, it is right, legally and morally right, for us to continue to sell it,—all its consequences, which they acknowledge are tremendous, and all that temperance people say to the contrary notwithstanding. They were legislators right in authorising the traffic, would be true; and it would present a barrier to the triumph of Temperance, which would be absolutely and forever impregnable; and it would roll the burning current of desolation and death over man to all future generations. And the fact that legislators, as well as ruin-sellers and rum-drinkers act as if it were right, and as if the public good required that some men should continue the traffic, presents one of the greatest obstacles to the progress of the Temperance Reform. It prevents in the minds of thousands, the conviction of the demoralizing character, the deadly effects, the enormous injustice, the gross oppression, the high-handed immorality, and the tremendous guilt of that desolating traffic. Were it not for the ramparts which legislation has thrown around it, the pressure of public indignation, as light and virtue increase, and facts are developed, would sweep it away; or sink it into the abyss from which its fires, smoke, and stench, would no more escape to annoy and desolate the earth.

IV. Laws which authorise the licensing of men to traffic in ardent spirit, violate the first principles of political economy, and are highly injurious to the wealth of a nation.

(To be continued.)

'Let us gird on the whole armor of God; and by our conduct, show the men of this world that far, very far different is our aim and our object from theirs. Let us raise high the standard of Christian action, for the time to labor in the vineyard of our Lord and Master is short. It has long enough been said of Christians, "what do they more than others." Let this no longer be uttered. And while we feel the importance of living above this fading, perishing world, let us labor to impress this belief upon those around us.'

[From M'Dowell's Journal.]

LICENTIOUSNESS.

'Much is said about abandoned females—*profligate women—they are the degraded ones—they are the destroyers of youth.* Ah! are they the only ones? Who are their companions in crime? Where are their instigators to entrap the unwary and innocent victim? They are men, received and carressed in the society of virtuous females, while their poor victims are spurned from the same society as too polluted to breathe the same air. Blush, ye self-styled virtuous females, and ye professed followers of Jesus, tremble under the awful weight of responsibility and guilt which is attached to you, and for which you will have to answer at the bar of God, for countenancing, and thus becoming accessory to crime. *This is the present state of society.* Let it be changed, and changed at once. Let every virtuous female be wise, prove that she is so, by spurning from her society those sexes, guilty of the same crime. Think you, if all the male sex who are in the habit of visiting the abodes of secret wickedness, were shut out of respectable society, these houses of infamy would be so crowded with visitors? No—wickedness would hide its head, and multitudes of those erring guilty sisters would necessarily return to virtue and respectability. Why are thieves, dishonest persons, perjurers &c. not received into society? Because their conduct is disapproved of. Why then are adulterers and fornicators received? Evidently because their conduct is not disapproved of. How is it that these classes are treated so differently, though the latter are equally or more guilty than the former? It is because the standard of the people is wrong. *It is public opinion, and not moral character that influences them.* If public opinion should become as corrupt in regard to females, then they would be received into society, and we should have the principles and practice of France, followed in America. Are not Christians guilty in this respect too, by taking public opinion as their standard, and not the word of God?

Christian men—are you willing to treat your own sex who are guilty, as the females do theirs?

Christian women—are you ready to lift up a standard against this abomination and exclude from your society those men who are guilty of it? The followers of Christ must wage an offensive warfare against sin in every form, or his kingdom will never come. Will you do it? Woe unto them who are at ease in Zion.

I should like to see Female Moral Societies, spread all over our land, which shall adopt the following among other articles of their Constitution:

Article 1st. All who join this society pledge themselves to discontinue all men who are guilty of visiting houses of ill fame, by excluding them from their society.

Art 2d. The names of all such persons shall be obtained as far as practicable, a register kept, and copies given to each member of the society.

I do not know of any plan which I think would do so much, by the way of prevention, as forming such societies. I wish some of your numerous female correspondents who feel so much, and only grieve that they cannot do more, would undertake, at once, and form societies wherever they are, and let us have a general society in New York, which shall furnish a list of names to every auxiliary which shall desire it.

CALEB S. CHURCH,

LADIES' & GENTLEMEN'S

HAIR CUTTER,

WOULD respectfully inform the inhab-

itants of Lowell, that he has taken the shop recently occupied by Laban Turner, where he will be happy to wait on those who may favor him with a call.

He offers for sale Cologne Water, Hair Grease, Bear's Oil, Antique Oil, &c. &c.

CURLING done at short notice.

RANKIN'S LETTERS.

JUST published at this office, by request of the Providence Anti-Slavery Society, a new edition of 'Letters on Slavery,' addressed to Mr. Thomas Rankin, Merchant at Middlebrook, Augusta Co. Va. By JOHN RANKIN, Pastor of the Presbyterian Churches of Ripley and Strait Creek, Brown County, Ohio. Price \$18 per hundred—25 cents single. Sept. 7, 1833.

EVENING SCHOOL.

AN EVENING SCHOOL will be opened on the first of November, for the instruction of colored pupils in the branches of Reading, Writing, Arithmetic, English Grammar and Geography. The number of pupils will be limited, and the terms moderate. Those who wish to receive tuition in any of the above branches can call and leave their names at the house of the Rev. Mr. Snowden, Belknap-street, at the house of Dea. Jaspes, Rutolph-street, at the house of Mr. P. W. Lewis, Centre-street, and at the shops of Mr. J. B. Cutler, Chamber-street, and Mr. Thomas Cole, in Congress-street, near Water-street. Oct. 12

BENJAMIN S. ANDERSON.

ANTI-SLAVERY PUBLICATIONS.

FOR sale by P. A. BELL, No. 73, Chamber-street, Garrison's works entire, consisting of 'Thoughts on African Colonization,' and Addresses delivered before the People of Color. 'The Sin of Slavery,' by Professor Wright; 'Ivimey's Lectures,' (English edition)—'Paxton's Letters on Slavery—'Prejudice Vincible,' by Charles Stuart, of England—a scarce Anti-Slavery work, entitled 'The Book and Slavery Irreconcilable,' by the Rev. Geo. Bourne, &c. &c. New-York, July 12, 1833.

\$1.35 CENTS ONLY PER BOX.

JUST received, and for sale by J. T. Hiltner, Howard Street, A prime lot of 12 years old Soap at the above price. The latter produced from this soap, he warrants to be a point of beauty and softness, equal to any in use. Being purified by age, it cannot fail to suit Hair Dressers, who are invited to examine for themselves. Boston, July 6, 1833.

MOORE & BROTHER

RETURN their thanks to their friends and the public for their patronage. They still continue to keep on hand an assortment of

LADIES' AND GENTLEMEN'S BOOTS

AND SHOES,

AT THEIR STAND—No. 163, Pine-street, above

Sixth-street. PHILADELPHIA, Dec. 1832.